

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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Communications.

TOTAL DEPRAVITY.

Original.

It is quite a fashionable doctrine of the day, that man in a state of nature, is wholly corrupt and depraved—cannot think a good thought, or do a good act. It appears to have been the determined object of creed makers to represent man and God in a degraded light as their powers of invention could accomplish. God is charged with giving existence to men, burthened with innate total depravity yes, the innocent cherub as it hangs upon its mother's bosom, smiling in guiltless infancy, is a friend incarnate, for devils can be no worse than totally depraved!

This odious notion has been proven false a thousand times in various ways. I beg leave to present the reader of this article with another argument against the doctrine. I am free to grant that the creature was made subject to vanity, but not to total depravity. This is proven by the fact that the feelings of sympathy are natural feelings and originate in the natural heart. Like produces like, therefore pure water cannot emanate from an impure source. Now, men possess, naturally, these sympathetic feelings which when 'Jesus wept' at the grave of his friend, were exhibited there. And as no one doubts but the feelings of Christ on this occasion proceeded from a pure source, is it not true that the same kind of feelings in men, proceed from a source also pure and free from total contamination? The sympathy of Christ was holy, so must also be the sympathy of man, and as pure water proves its source pure, so the sympathies of human nature, prove their sources also pure. If men were totally corrupt, the pure and holy feelings of sympathy and kindness, would never have adorned human nature nor alleviated human misery.

They then who charge man as being naturally and wholly corrupt, should remember, that we do not gather grapes from thorns or figs from thistles.

W. Brattleboro' Vt.

c. w.

DESPISERS.

Original.

"Or despisest thou the riches of his goodness and long suffering, not knowing that the goodness of God leadeth thee to repentance."

Who are those that despised the riches of the goodness, forbearance and long suffering of God? Were they not those who despised the manifold grace of God in the salvation of sinners—the doctrine which Paul taught, that God 'will have all men to be saved, and come unto the knowledge of the truth?' Were they not the Jews, unto whom were committed the lively oracles, but who were accessory to the murder of the Son of God because he exposed their errors of hypocrisy? Who at the present day despise this goodness and forbearance? Are they not those who laugh and sneer at Universalists for 'trusting in the living God who is the saviour of all men, and who scoffingly, say, if I believed such a doctrine, I would despise his goodness and forbearance and wallow in the mire of iniquity? Upon whom came the righteous judgments of God? Upon the Jews for despising the riches of his goodness. Their beautiful temple, where they were wont to mock the Holy one of Israel with long prayers, and disfigured faces, was utterly demolished, and not one stone left upon another that was not thrown down. Their city was destroyed with its inhabitants, and they remain a proverb and a byword among the nations of the earth. May we not expect a similar judgment to come upon those, who, in the present age, despise the riches of God's goodness and forbearance? For if God spared not the natural branches, take heed lest he also spare not thee.

PREDICTOR.

'REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND.'

Original.

The question is not infrequently asked, 'If Universalism is true where is the use of enjoining repentance?' It would be profitable for such to notice the reason offered by John the Baptist in the language above quoted. He says, 'Repent ye,' For what? 'For the kingdom of heaven is at hand.' But why repent? We shall all be saved if the kingdom of heaven is at hand. We need not borrow trouble—it will all be well at last. Thus, many seem to think, that unless the kingdom of hell and the devil is at hand there is no use of preaching repentance towards God and faith in our Lord Jesus Christ.

Again, Paul says, 'And all things are of God, who hath reconciled us to himself by Jesus Christ,

and who hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.' What for, Paul? Why pray and beseech so earnestly for us to be reconciled to God, since God is in Christ reconciling the world unto himself and does not impute our trespasses unto us? Rather guess we will not trouble ourselves on the subject. We will sin that grace may abound. 'Be not deceived,' objector, 'God is not mocked, for what a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption.' Never mind that, we will do evil that good may come. Rebel! The goodness of God should lead thee to repentance. Remember that the grace which abounds so extensively and 'bringeth salvation to all men teacheth that denying ungodliness and worldly lusts, you shall live righteously and soberly and godly in the present world.'

SCRIPTUREAN.

THE RECORD.

Original.

'And this is the record, that God hath given to us eternal life, and this life is in his Son.'—I. John v. 2.

In the verse preceeding this second we read as follows:—'He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his son.' And this record reader, is the caption to this article. Now did not God give John and his brethren in the faith, eternal life in his Son before they believed it? If not then disbelieving it could not have made God a liar, for they would not disbelieve that which was true. John believed the record subsequent and not previous to the gift. If then, God gave John and his brethren eternal life previous to their believing it, it must have been while they were unbelievers, and if he gave it to them while unbelievers, can any reason be offered why he might not have given it to all unbelievers? Saul of Tarsus was once an unbeliever in Christ and his doctrine. While such, was it not a fact that God had given him eternal life in Christ? The following scripture will show that he gave eternal life to all men. Christ, addressing his Father says, 'And thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.' How many did the father give his Son? The Father loveth the

Son, and hath given all things into his hands. All that the Father giveth me, shall come to me; and he that cometh to me, I will in no wise cast out. From these declarations we learn that God gave eternal life to all, and this is that record we are called upon to believe. Now 'he that believeth not shall be damned.' Believeth not what? The record surely. What, eternally damned? Surely not, for how could the record prove true that God had given such unbelievers eternal life? To contend that the unbelievers will be eternally damned would make God a liar. Now what greater absurdity and contradiction could be conceived of than that the unbeliever will be *thus* damned for not believing the *fact* that God had given him eternal life in Jesus Christ? He would be tantamount to saying that the unbelievers will be eternally damned for not believing the *fact* that he will not be thus damned. Reader, let me exhort you to believe the record, and not charge the Holy one of Israel with lying by your unbelief.

A BELIEVER IN THE RECORD.

FROM MY DIARY.

When I have thought upon the pure and exalted nature of christianity, upon the superior excellence of its principles, and its perfect adaptedness to all the wants and circumstances of frail, erring and suffering humanity, the question has sometimes arisen, 'why is it, that a system, so lovely, so divine, should be so repulsive to the views and feelings of a majority of mankind?' This is a question of no inferior moment; and a few thoughts on the subject may not be unacceptable to our readers.

The gospel is a system of universal love. It extends the benevolence of heaven to every creature, proclaims God to be the Father and the Redeemer of the whole intellectual creation. It was this feature in the doctrine of Christ, which rendered it so repulsive to the Jewish church; and it is this, which more than any thing else has made it so offensive to a majority of the Christian Church, and which retards its reception and progress at the present time. It breaks down the distinctions of human selfishness and pride, proclaiming all mankind the children of one common Father, and destined in infinite wisdom to one common home. It is thus that the gospel coming in contact as it truly does with the long cherished prejudices of mankind, is rejected by a majority of men. Strip it of these distinguishing characteristics and the offence of the cross would cease. Confine its promises and hopes to a part of the human family: make it a proclamation of life and immortal blessedness to a few, instead of all, and those who are now its enemies would be its friends; for you would then accommodate it to the views, and prejudices, and expectations of the multitude. Some perhaps may think me a little uncharitable in these remarks, and honestly question the correctness of the facts here brought to view. I have said, that the most offensive trait in the gospel to a majority of mankind, is the expansiveness of its benevolence. And is it not so? By whom is the doctrine of God's infinite and effusive grace boldly condemned, and its friends and advocates ungenerously reproached? Whence cometh that persevering spirit of hostility to liberal christianity, which is so apparent in every place,

as almost to give it a claim to ubiquity? The answer is—from those who circumscribe the benevolence of God, and confine the blessings of his measureless grace, to a part of his dependant creatures. The spirit of the world, which is a spirit of pride, partiality and selfishness, from first to last, has maintained an uncompromising opposition to the religion of our blessed Savior. This is that carnal mind which is at enmity against God, which is not subject to his law, neither indeed can be. And it is this principle of antipathy to universal goodness, to pure and boundless mercy, operating in the hearts of men, which makes them ashamed of the gospel of Christ.

But, he, whose heart has been touched by the celestial influence of the wisdom which is from above, can exclaim with the apostle—I am not ashamed of the gospel of Christ. Its representations of the character of God, its spirit of unbounded philanthropy, its pure and elevated morality, and its clear discoveries of a blessed immortality for all mankind, stamp it with a divine origin, and give it an undisputed claim to his veneration and love. The very features which render it repulsive to the world, appear to his mind infinitely lovely and attracting. He admires its simple instructions; he adores the vastness of that love which it reveals; he delights to dwell on the richness of its sublime promises.

The true disciple of Christ is not ashamed of the gospel, because it is the source of all religious truth. There, God is revealed as the Father and friend of the whole moral universe. There, he reads the cheering promise of life eternal, embracing all the children of God. There he reads the thrilling declaration, that 'God is love'—that he 'will have all men to be saved and to come unto the knowledge of the truth'—that he will swallow up death in victory, and reconcile all things unto himself, whether they be things in heaven or things on earth. With what love, what faith, what joy and triumph, does the believer fix his eye on these divine truths. In the fulness of his religious rapture he can say with the inspired apostle—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. He finds it to be the bread of heaven; the joy of his heart; the anchor of his soul; the comforter of his sorrows; and the sanctifier of his life.—(Universalist.)

The Destiny of Man.

The final condition and state of man, depends upon himself, or upon his Maker. This must be admitted. For, if you make the destiny of man to fluctuate between his own disposition and exertions, and the disposition and exertions, of his Maker, and neither doing any thing effectually, distinct from the other, you of necessity, make man the sport of contingency, and instead of erring on the side of fatalism, lose yourself in the extreme, and wander in the wilds of chance.—The terms Creator, and creature, significantly point out the proper course, and afford the true definition of God and man. There can be but two causes to assign for God's neglecting the work of his hands. Namely—indifference to his work, and ignorance of the consequences of his work. No rational mind can admit either; but must con-

sider them alike, derogatory to the character of God, whether his wisdom or goodness are concerned. Consequently, God knew, from the beginning, the consequence which would result from all his works. This knowledge was his purpose from the beginning. And this purpose is, and will be, the final destiny of all his works. It is objected to, the objector must be accountable for the absurd conclusion, that God had no end in view. That he 'drew a bow at a venture,' and then watched the circumstances arising out of the consequences which followed, and when able, availed himself of them to suit his uncertain purposes! We have no hesitation in saying that a denial of the foregoing premises will place any man on untenable ground, that he will be obliged to shift and equivocate, and by puerile sophistry consume his time in evading reason and escaping argument, instead of advancing an inch in rational inquiry. There is a position which we lay down as infallible. Namely—Reason and Revelation go hand in hand; and you cannot outrage one without doing violence to the other. We know very well that there are religionists who consider reason as a convertible term for infidelity. Men who intrench themselves behind nonsensical phrases; and when assailed with reason, Scripture, or common sense, defend themselves with anathemas. Men of this description prefer brimstone, to argument, and are safe from all the assaults of reason or common sense.

The final condition and state of man, must depend upon the Creator, as the greater, and not upon the creature, who is the least. Causes and their consequences have an affinity, which not only hold good with respect to their nature, but to their extent. Causes, to us, apparently small, may produce great effects. But, unless the effects are commensurate with the cause, and vice versa, the laws of affinity are outraged, and man has no guide to knowledge. The imperfection to human vision, and limited powers of perception and understanding, will account for man's ignorance of causes, and the difficulties which he may find in investigating their effects. In this mode of being man must believe—in the next he can see! But to believe without evidence is impossible. An assent to a proposition wrung from an agonized victim upon a rack, is but an effort to escape from evil. So is the pretended belief of millions, who have made their confession when fear impels them, and whose only motive was to escape the evil which threatened, instead of obtaining any good in prospect which invited them. That our faith must be compatible with reason, is evident both from the constitution of things, and the declaration of God, by his prophet—'Come and let us reason together,' is the invitation; and we are assured, that the consequence shall be, that our 'sins, though as scarlet and crimson, shall be as wool and as snow.' Therefore, the only reason which can be assigned why men do not view themselves in this light, as regards the disposition of Deity towards them, is, for the simple reason, they do not reason! It is perfectly rational to suppose that God, as a great, wise, and good being does not harbor resentment against man, the work of his hand, and who, compared with his Maker, is like the flower of the grass which perisheth.—It is likewise reasonable to suppose that God's

purposes relative to man are good—that they will be accomplished. But those who do not reason, do not know God; consequently do not put their trust in Him. They are alike ignorant of his character and purposes, and tender a forced worship, to the creature of their fears, instead of a reasonable service, proceeding from gratitude and love!

God's purposes must have the happiness or misery of his creatures for their ultimate object. Consequently, if God is unchangeable, no merit nor demerit on the part of his creatures can change his mind, nor alter his original design or disposition towards them. This is perfectly compatible with reason. For God knew when he created man how he would conduct, and being of one mind, so that none can turn him, he would be as likely to damn, with endless wretchedness, the creature, at the first moment of existence, as at any subsequent period, and for the unanswerable reason, that God is unchangeable, and his purposes unalterable? If it is objected—Man alters, and, by his wickedness, justifies God in making him endlessly miserable; the reply is, God knew when he made him that man would sin, consequently, man cannot be made the subject of endless misery, without God changes; alters his original plan, and gives the preference to endless misery over endless happiness. If it is possible for a good and wise Being to prefer endless misery to endless happiness, then it is possible that God will make man endlessly miserable, and certain too, that he never designed any thing else for him.

We tender the above preliminaries to the world of mankind; and leave them to the mercy of all our religious opponents, pledging ourselves to defend them against all and every attack that can be made against them, which savors of Scripture, reason, or common sense.—(Examiner.)

NOTES ON THE SCRIPTURES.

For the gifts and calling of God are without repentance.—Rom. xi. 29.

In the interpretation of any portion of scripture, regard ought always to be had to the context, and to the general scope of the place. A neglect of this rule has given rise to some very absurd speculations in theology, and has essentially conduced to envelope the truth in the mists of error. Perhaps it might be difficult to select a passage from the Bible, which would better illustrate the necessity of the rule I have mentioned, than the one now under consideration.

Suppose one should say, the apostle means that repentance is not one of the gifts of God; because his gifts are without repentance, and to be without a thing is to be destitute of it.—Another may say, there is no necessity that men should repent; because the gifts of God are without repentance, that is, do not require repentance in men. A third may say God does not repent, or change his mind respecting his gifts, and this is the apostle's meaning. How soon would these three probably settle the point in dispute, provided they should neglect to take into consideration the context and the general scope of the place?

By a proper course, however, we may determine the meaning of this text with tolerable certainty.

I am not certain that I ever heard a man se-

riously contend, that the apostle teaches that repentance is not one of the gifts of God: though I see no reason why this supposition would not be as reasonable, taking the text alone, as the supposition that God's gifts are bestowed without repentance in men. A single scripture, however, is sufficient to contradict this supposition:—'Then hath God also to the Gentiles granted repentance unto life,' Acts, xi. 18.

But some appear confident that there is no necessity for repentance in man, in order to receive the gifts of God; and they tell us that many of the impenitent receive those gifts, as the penitent. Rain, and sunshine, and the common blessings of life, are the gifts of God, and they are enjoyed by all alike. But are these the gifts of which the apostle here speaks?—By no means. He is speaking of the ancient promise of a deliverer, who should turn away ungodliness from Jacob, referring to the seed of Abraham in whom all men should be blessed.—See verses 26—28. The blessing thus promised is justification through faith, Gal. iii. 8, of the turning of men away from their iniquities, Acts iii. 26, or, as it is here expressed, the turning or taking away of ungodliness. And what is repentance? When used in relation to men, on the subject of sin, the word implies a change both of mind and conduct:—it implies that the person repenting is induced to hate sin, and love holiness, instead of hating holiness and loving sin, as formerly;—that he is changed from a state of opposition to God, to a state of reconciliation and obedience. Sorrow, alone, is not repentance. See 2 Cor. vii. 10. Worldly sorrow is opposed to it; and even godly sorrow only produces it, but is not repentance itself.—In a word, repentance is but another name for reformation. How, then, can the gifts of God, of which the apostle here speaks, be bestowed without repentance in man? I do not say that repentance must precede the gifts; but it certainly must accompany them. A man cannot be turning away from his iniquities, unless at the same time he be changed in his dispositions and habits. But this is repentance, and it is the gift of God here intended. They go hand in hand.

Hence they deceive themselves, who imagine they can receive the spiritual gifts of God without repentance. Before they receive them, they are, in a less or greater degree, destitute of love to God, opposed to holiness, lovers of sin, and workers of iniquity. After they receive them, they love God and practice righteousness. Thus they are changed or reformed; or, what is the same thing, they have become subjects of genuine repentance.

3. Others suppose the apostle means that God never changes his mind, nor repents of his purpose to bestow blessings on mankind. This I believe to be a correct interpretation of the passage. It is asserted that God will not repent, i. e. that he will not revoke his gifts or his calling. The sentiment is very similar to that which is expressed in Numbers xxiii. 19, 20. God will certainly fulfil his promises, and bestow his gifts according to his word. He is not subject to change. His counsel shall stand, and he will do all his pleasure.

The context authorizes this interpretation.—Paul is speaking of the unbelief and apostacy of the Jewish nation. The whole scope of his argument, in this chapter, is to prove that although blindness in part had happened unto Israel, still the truth of God remained unchanged. He

would fulfill all his promises. And as a reason why trust and confidence should be reposed in him, he says 'the gifts and calling of God are without repentance.' If he meant that they were bestowed without repentance in man, I cannot see what connexion this has with the other part of his discourse. And it is entirely foreign from the scope of his argument to suppose he intended that repentance is not one of the gifts of God. But interpreting repentance to mean a change of mind or purpose in God, and supposing the apostle to assert that God never does thus change, we find this verse in strict harmony with the context, and peculiarly appropriate in its place, as a reason why men should trust in God for the fulfilment of all his promises. The conclusion drawn from the argument is, 'and so all Israel shall be saved.'—And this conclusion is legitimately drawn from the facts that God had promised the Fathers that in their seed, which is Christ, he would bless all the nations, families, and kindreds of the earth; and that he never repents, or changes his mind, so as to revoke his promises, or withhold the blessing he had purposed to bestow.

Trumpet.

HAPPINESS EQUALLY ATTAINABLE BY ALL.

In the midst of a life variegated by the misfortunes incident to mortality, the day of prosperity is scarce at hand before an unpropitious hour announces a season of adversity; and man, elated with the high joys of happy life, shrinks from the object of his former pursuit and yields to the unsteady hand of fortune. Although the prudent and the skilful oftentimes fail to acquire the object of their pursuit and sometimes even yield to a despondency of future joys, yet dare we say that the means of rendering life happy are not at the disposal of every hand, prepared alike for the rustic in the sunny glade and the prince in the court of regal honor? The peasant in the narrow circle in which his lot is cast may raise the delights of life equal to those of him who moves in the chariot of glory and is attended by applauding multitudes. Life is equally dear to him who possesses only the narrow walls of a cottage, and to him whose eye cannot reach the bounds of his possessions.

The peculiar condition of mind in which alone happiness accompanies the possessor is equally attainable by all mankind. This state of mind is justly styled contentment, without which the man of genius may ride in imagination through the broad arch of heaven, hold converse with the planets and even journey to the suns of other worlds; he may perforate the earth or make his abode in the depths of the sea; but in no place can he find the happy enjoyment of life where this does not accompany him.

The man whose eye is dazzled with the splendor of wealth, or he whose heart is fixed on the pursuit of some favorite object, will exert his strength in vain, and give his labor to the winds, unless he has within him a spirit of contentment. He who is crowned with the honors of this world, and knows not contentment, spends his life in misery far greater than he who lives in poverty and dies unknown, but through life enjoys his blissful quietude. May we not then say that a particular condition of life gives one man no preference above another in the attainment of happiness, that it is subservient to the

will of man and equally attainable by person of every rank and fortune.

We see the evidence carried still farther.—Sickness and death prevade every grade of society—no man, whatever his wealth or distinction, is exempt from the evils incident to mortality. Nay, more—the extreme frugality of the poor man directly contributes to his health of body and cheerfulness of mind, while the abundance of the rich surfeits the appetite, deadens his mental energy and prostrates his bodily power. The miseries of entire destitution have made us look upon the condition of poverty with kind of dread that at once reminds us of suffering and woe. But he who looks into the hovel with its ragged inmates will often find that even there, there is less of misery felt than in the chambers of the great, where the exterior garb of opulence or of rank meets our eyes with its fascinating power. In the enjoyment of food the poor man sits at his scanty board with a better zest than he possesses whose table is heaped with the most costly dainties.

The man in a humble condition of life would indeed be unhappy if he compared his situation with that of a prince or nobleman. But this is not the case. How well adapted to the order and harmony of society is that law which confines the spirit of emulation to its own just bounds! The servant does not compare himself with his master, the farmer with the mechanic, the merchant with the scholar; but each feels a satisfaction in comparing himself with others of the same condition and like profession. Did not this principle pervade every circle of society, jealousy and envy would at once distract all social order and the machine that now moves with so much harmony in all its parts would become deranged and ungovernable.

The finer feelings of the heart are not enjoyed exclusively by any one class or order of society. The peasant in his cottage knows the joys of social life, he loves not less tenderly for being poor, nor is he less beloved by her who is the companion of his cares and the object of his tender regard. All mankind are subject to the same feelings and sensibilities, all are exposed to hope and fear, love and hatred, joy and sorrow, friendship and enmity—and as the happiness of life flows from these sources, who can say that this or that man is excluded from it.

Why then should the poor man repine and bring upon himself a misery which nature has not inflicted; he may sigh in discontent because he is not rich as a neighbor or friend; with this same discontent, after having gratified his first wishes he may look at the palace of a king with an eye of envy; and having obtained this, sigh for more, until he has at his disposal the whole world, and then sigh with tears because he has found a restraint to his ambition and finally die in misery.

The characters of man which are displayed most conspicuously are commonly by those that have striven for power and domination. But such alas! are only happy in the battle-field with some new title or large conquest, and as such days are few, the remainder of their lives, like the sluggish stream, becomes the more sickening by its own inactivity. The events that have transpired in the history of nations give us a full picture of the human character, some colors of which are bright with the glorious deeds of virtue and patriotism, while others are dark with acts of cruelty and blood. He whose ambition is bounded by the welfare of

his country, and with this incentive only braves danger and death, is rewarded with a double enjoyment—the honor bestowed upon him by his country, and the consciousness of having done well which dwells within his own bosom. But he whose ambition is excited by a love of arbitrary power, and whose only aim is self gratification, lives ever after in the disquietude of his own conscience with the execrations of mankind thundering upon his head. Nay! all the thousands who from age to age read his name in the annals of history, curse him again and again and his name descends to posterity accumulating its load of guilt as time hands it down from one generation to another.

If we open the pages of romance or poetry we shall find the scenes of domestic bliss laid not in high but in humble life. In describing a happy man the poet does not invest him with great wealth, power, or knowledge; but places him in the mediocrity of society, regarding this state the most favorable to happiness; nor does he make it to consist in equipage and state but in the exercise of the refined feelings of our nature, connected with simplicity of style in his mode of life.

After passing in review the different grades of human life we have an opportunity of laying before ourselves the characteristic features incident to all; all are excited by the same object, possess the same resources and are looking forward to the same end. But alas! how many come short of their purpose! While they heedlessly embark on the stream of life and are carried down by the current of time, they even cling to the delusive hope of regaining their former station till another breeze of disappointment adds fresh speed to their downward course and quickly bears them on to the regions of despair. But how different those who make life happy by continued advances in the attainment of virtue and gain for themselves the highest degree of felicity in this world with the full assurance of a happy futurity.

Rural Repository.

PARENTAL AFFECTION.

We believe it is admitted by all, who call themselves christians, that God is the 'Father of the spirits of all flesh.' It is also contended by many of that class who are partial in their views, that our heavenly Father placed our first parents in the garden of Eden, amidst a profusion of fruits and flowers of every desirable taste and hue with a certain injunction, that of every kind they might freely partake except that which grew on a particular tree, to eat of the fruit of which would place them beneath the penalty of 'death temporal, death spiritual, and death eternal;' and not only they, but the whole of their posterity! They did eat!—What then!—they died. Temporally, spiritually and eternally? No! God forbid, 'In the day thou eatest thereof thou shalt surely die,' was the sentence. They ate and died; but by that death they obtained a knowledge of 'good and evil,' pain and pleasure. They were not in consequence abandoned by their heavenly Father. No—His love for them stood firm—their wanderings moved his pity—not his hatred—not were they cursed, but blessed with promises of endless and substantial joys beyond the grave. The affection of the Father of all, is not less fervid, lasting and sincere, than that of earthly parents. Let us then inquire what would be the dealings of a good mother with

her infant children, under such circumstances. She has two little innocents, a son and a daughter whom she dearly loves: she has a garden, beautiful and pleasant, in which are trees laden with the choicest fruit, delightful to behold—delicious to the taste and 'good for food.' Her beloved cherubs are ushered into this little paradise, with this command: 'My beloved children, here are fruits of every kind of which you may freely eat, and flowers of every pleasant scent and hue, for your enjoyment; but in yonder shrubby plat grows a tree, the fruit of which you must not attempt to pluck; for serpents lurk beneath whose bite is death.' With this command and caution the mother leaves them to regale themselves amidst a profusion of sweets. They wander from beauty to beauty, until they survey and taste the fruit of every tree, save that forbidden one; which now they eye with restless curiosity. The fruit was 'pleasant to the eye,' and hung down in golden clusters, within their reach. They were tempted—they approach—they pluck—they eat; but serpent fangs soon pierce their tender feet, and death-like pains ensue! The mother hears their screams—She hastens to the spot. What now, kind reader, would be a mother's conduct? would she tell them that they had disobeyed her commands, and thereby incurred her displeasure, which should never cease—that the / had forfeited her love—that her just vengeance now burned against them, which could never be satiated; that she would have them thrown into a filthy dungeon, there to be tormented while the last spark of life remained? No! no! She would clasp them to her bosom with increased affection, and hasten to extract the poison, heal their wounds and wipe their fearful eyes. This would be the effect of a mother's love. And shall He who hath said, 'A woman may forget her sucking child, yet will I not forsake thee,' act a part toward his offspring which would disgrace the most infamous being that ever existed? Mothers of limitarian faith, look at it—ponder well the subject: ask yourselves these questions, 'Am I more merciful and just to my children than God is to his? Would I deal with my offspring as my religion teaches me to believe God will deal with a multitude of his?—Do I chastise my offending little ones because I love them, and wish their reformation? Why then should I attribute to a God of love and tender mercy, the character of a vindictive and cruel demon? Look at a mother's love—nor say God loves less.

Sentinel.

WHO IS A BIGOT.

A bigot is one who has embraced, no matter how, a set of opinions, which he or she adheres to with a death-like grasp, in spite of all their powers of reason and common sense. A bigot would persecute, and even go to death, his best friend, did that friend presume to hold, and fearlessly and honestly advocate an opinion on theology contrary to his. A bigot is a heartless creature—void of all the good feelings man ought to possess. He is a tyrant of the very worst character. Give him power, and you must either yield to his faith, or forfeit your life. Not a particle of justice or mercy can be found in the composition of a bigot; free, candid, and open investigation is to him, and his preconceived opinions, rank poison. A bigot is a fool of the lowest grade, he knows nothing himself, and is constantly exerting all his powers to prevent others from knowing more than he does.—

REASON, to a bigot, is like the rays of the sun to the eyes of the bat.

It is truly lamentable, that even here in the land of boasted light and liberty, such a host of bigots should exist. We have bigoted schoolmasters, bigoted priests, bigoted postmasters, bigoted legislators, bigoted lawyers, bigoted judges, bigoted doctors, bigoted magistrates, and even bigoted editors! Where these exist, the sun of science never shines—the rays of gospel light never enter—justice finds no resting place, and learning is a stranger. O Father of mercy, of light and of love, how long shall this gloomy cloud of terror hang over a portion of thy children?—Read, O read the veil of superstition from their benighted optics—lift up the flood-gates of light, and sweep from the world the demon of darkness and death: then shall they know the truth, nor longer deal out anathemas of vengeance against their brothers and sisters, because they 'trust in the living God, who is the Saviour of ALL men, especially of those that believe.'—*lb.*

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 1, 1835.

GLEANNINGS.—There is no better place than a stage coach, for gleanning the odds and ends of conversation upon all subjects, from religion and politics, down to fashions of dress and neighborhood gossip. There persons from various parts meet, and those whose modes of thinking and political, as well as religious creeds, are more distant from each other, than the places of their abode, are brought in close communion, without the power of saying, stand by thyself, I am holier than thou. In such a place it gives us much pleasure, to sit 'in-cog' and without appearing to notice what our companions may say, to listen and glean some fragments of instruction or subjects of meditation from their conversation. We had a precious opportunity of this kind, a few days since, which we are tempted to give for the special edification of those who chance to read, and should this by some strange mishap fall into the hands of any of our 'companions in travel,' we assure them that all their conjectures about our being a Doctor and Lawyer, and Merchant, are vague, 'for we are none other than a veritable Universalist minister, and have received no degrees of honor, save only from the pious of the day, that of H. H. which being interpreted meaneth 'Haereticus Haereticorum,' or heretic of heretics. We know not that we have ever received this, but we opine that we are in a fair way soon to be 'counted worthy' of the honor. But to our tale. We were snugly, seated inside of a small coach with eight others, besides children not a few. Being the last to enter, our seat was of course by the door, and after the usual preliminaries, of placing feet in a condition to be found again when wanted for use, we took a peep at our fellow travellers. Directly before us sat a man in black with a bald head, like a good husband and father; holding a small child, while the wife and mother—a respectable Lady-like matron sat by his side, eying the little cherub in his arms, with a look which spoke at once, a mother's pride, and a mother's affection. On our right sat a man of forty years, more or less, of somewhat large dimensions, light pantaloons and a palm leaf hat. He appeared to be one of those good natured men who practice upon the injunction 'laugh and be fat.' It was not long before the 'fat gentlemen' and he of the bald head were in conversation, at first of a humorous and afterwards of a more serious character. We soon discovered that they were both 'Episcopalians' and the 'fat man' gave us a truly ludicrous account of the sundry applications of birch to

which he had submitted, from his grandmother 'of old, on account of divers blunders and mistakes, perpetrated in the recital of the 'Westminster Catechism.' Soon however the conversation took a more serious turn, and the gentlemen above alluded to, were assisted by two Ladies, who sat convenient. The subject was, the common vice of tattling and slander, and after a somewhat protracted conversation, it was mutually agreed among them that there was no more wicked and despicable character in society than the man or woman, who would traduce the character of the respectable and the innocent by speaking evil of them to their fellows. Right, thought we. But if it is a sin to speak evil of men, how much more aggravated is the evil to traduce the character of the God of all. If a man should come to any of you gentlemen or ladies, and tell you that one of your neighbors was building a furnace, in which he intended to burn one of his children alive, you would call him a vile calumniator; but at the same time you all revere and cherish as patterns of virtue those who are constantly proclaiming to the world, their own dark suspicions, that God their father, has prepared a furnace of endless fire, in which he intends to burn a large number of his intelligent offspring forever and ever. Is this slander or shall we give it another name?

This matter being disposed of, 'the blue Laws' came in for a moiety of conversation. The 'fat gentleman,' contended that not only these but some other laws were worse than useless, and that they increased the very evils which they were intended to suppress. For instance while the law against 'card playing' was enforced the evil was much practiced, but no sooner did the law cease to be enforced than the practice died of itself. The man with the bald head contended that the principle laid down by his friend would go to destroy all laws, and make them useless; and after some argument they mutually agreed upon the following position.

Laws with just and proper punishments are useful in restraining the vicious. But when the punishment is severe, and bears not a proper proportion to the crime, the tendency is to increase the number of transgressions. Very well, thought we and if you could only reason as well upon gospel as law, you would see at a glance that the principle here adopted will upturn the foundation of the popular dogma of endless hell torments. What proportion is there between the endless and unutterable torments of hell, and the acts of finite worms of the dust? Evidently none at all. Surely then such a doctrine will tend directly to lead men into sin instead of inducing them to refrain from it. Whoso readeth let him understand.

I. D. W.

We find the following article in the 'Monitor' a Unitarian paper published in Concord N. H. We give it a place in our columns, because it gives a view of some facts that ought to be known. It is truly a matter of much encouragement to the friends of truth, that the different denominations of professing Christians, are as it were, by a simultaneous and irresistible impulse, leaving the darkness of error, and moving forward to the land of Gospel light and liberty. Our joy however proceeds from a view of the subject somewhat different from that of the Editor of 'the Monitor.' He rejoices that they are approximating the doctrines of those who 'bear witness to the simple unity of God—we rejoice with joy unspeakable full of glory, that they are approximating 'the faith once delivered to the saints,' as held by those who 'have seen and do testify that the Father sent the Son to be the Saviour of the world.' If the Editor of the Monitor will look again, he cannot fail to discover, that the most wonderful changes wrought in the religious world have been in the views which have been entertain-

ed relative to the ultimate destiny of the human race. A few years ago, and hell was in the language of the witty poet.

'A vast, unbottomed, boundless pit,
Filled fou o' lowin brunstane,
Whase scorchin flame, and raging heat,
Wad melt the hardest whunstane.'

This fearful abode was peopled with an innumerable multitude, of all ages ranks and conditions, and old men and children, young men and maidens with infants a span long, were all tumbled into hell in one promiscuous ruin, and left to wall with devils impitied and unrelieved world without end. But it is not so now. Hell has been cleared of its fire and brimstone, and made a comfortable dwelling compared, with its former horrors. In fact some say it is not a place, it is only a state where men suffer some mental anguish. There are no infants there now, and even the number of adults is greatly diminished. Dr. Beecher says their number is not greater in proportion to the whole family of man than the number of convicts in our states prisons compared with the whole community. If the Dr. had broached such an idea twenty years ago, he would have been scouted from the Church 'Sans Ceremonie.' But now after a strong effort to convict him of heresy he has been acquitted. Even Dr. Ely, the champion of opposition to Universalism, admits that three fourths of the human family will be saved. These are changes worth having. With us it is a small thing whether God exists in three persons or one, when brought in comparison with the mighty question whether half the world is to be saved or everlastingly damned? If all christendom should believe in the simple unity of God and still retain the same views of his character and purposes what good would it do? We beg the editor of the 'Monitor' to think of this question. For us we frankly say, if God is a being who will 'cast off forever' in the common acceptance of the term, we care not a farthing, whether he exists in three persons or one. We would as soon have the world damned, by a Presbyterian Trinity, as by Unitarian Unity.

We rejoice then, with the editor of the 'Monitor' yea, and we will rejoice; not so much that men are coming over to the faith of the 'simple Unity' as that the character of God is being disproved of those dark, unseemly garments of vengeance that superstition has thrown around it; and the doors of hope are opening wider and wider upon the lost children of earth. But here is the article, peruse it, kind reader, and remember that these things are to them, 'an evident token of perdition, but to us of salvation.'

There are signs in the horizon of the religious world which should give us encouragement, and which all ought to know, for the establishment of their minds in the love of truth. Many have been accustomed to regard orthodoxy, as it is popularly called, as the same, the world over—to look upon the books and creeds which inculcate it, as unalterable—and, from the long hold which they have had upon the public mind, as what must be standard truth. It has pleased God in his Providence that THAT spell should be broken. The great body of this class of Christians in New England States are now divided the one against the other, and many among the most learned and able of them, who once were advocates for all the tenets of Calvinistic theology, have made such approximation to that form of religious truth which we have gathered from the gospel of the Son of God, that they were disowned of their own body. Institution is arrayed against institution, and Papers and Periodicals against Papers

and Periodicals. Yea, even those epithets which we had once supposed were confined to those of us who for conscience sake bear witness to the simple unity of God, are now dealt out with no sparing hand upon those who are once of one and the same communion and fellowship. It is indeed painful to see these factions in the church of Christ; where all should be members of one another; and the only consolation is that God will cause the wrath of man to praise him in the spread of his truth, and that they will learn of each other a tolerant spirit and brotherly love and charity, by experiencing how hard it is to be persecuted for conscience sake; and that the remainder of wrath he will restrain.

If we look to the far West, the same signs of approximating to the simple and holy truths of the Gospel are manifest. Truth is going forth in its own divinity and might. Those who went out from among us—and who while here dealt out to us, as a body of believers, the severest denunciations, are receiving the like measures at the hands of those who once greeted them as fellow helpers and are being brought to human tribunals by those who take it upon themselves to call Christ's servants to answer to charges of heresy and false doctrine. These are signs that error's spell is broken and the simple truth of Scripture is beginning to find fearless and determined advocates.

If we look to the great body of the Presbyterian Church, bound as it is has been supposed to be by its book of discipline, its articles, and its constitution, in triple bands, we shall find that those bands have become as burnt flax in the broad blaze of Gospel truth and the light of Christian Liberty. A division of that vast body the members of which are scattered over the whole of our wide Union has taken place; the one part have taken liberal and more Christian ground and are approaching that point in the progress of truth at which we now stand. And they too, we grieve to say it, have learnt to bestow on their brethren opprobrious charges which we had once supposed exclusively appropriated to those who sympathise with us in faith. And in the fact, that of that vast body, the majority at their last meeting were found on the side of Gospel liberty and Christian toleration, is a sign of the times which ought to cheer and to animate those who for so long a time have suffered reproach for conscience sake. These openings by which light has entered those ancient bodies, fortified by every measure human wisdom could devise, should teach us never to despair of the final triumph of the truth as it is in Jesus. They should rouse us to greater energy, and that too, always in the spirit of charity, in behalf of the truth. It is glorious to behold with the eye of humble faith the way which the Lord is preparing for the accomplishment of his purposes and the triumphs of truth.

The physiology of man, and close observation of daily experience, proves him to be a *feeling*, not a thinking animal.

A MAN OF GENIUS.

The above is taken from the 'Temple of Reason' so called—a paper published in Philadelphia under the management of R. Canfield, and devoted to the cause of infidelity. The Editor directs the particular attention of his readers, to an article on 'natural metaphysics, over the signature of 'A man of genius'; and it is from this article that we cut the extract above. 'A man of genius' has made the wonderful discovery that 'all the systems of mental science now extant are radically wrong'. He has found out that man does not think but only feels, and 'close observation of daily experience (made without thinking) proves that man is a *feeling*, not a thinking animal.' We had thought of making a few remarks upon these wonderful discoveries in 'natural metaphysics' for the special benefit of 'A man of genius'; but on further reflection we have concluded that it is of no use, for this 'man of genius' is not a 'thinking ani-

mal,' and we do not wish to contend with animals that cannot think. Peradventure, however, some of his readers may belong to a race of 'animals' that *think*, and we offer a remark for them. Reader did you ever hear a sceptic cry out against feelings, and denounce the practice of following after feelings and prejudices? If you have, we want you to *think*, (for you can think) what a wide leap this 'man of genius' has taken from the ancient landmarks of infidelity. How long have infidels talked about liberty of thought and liberty of speech, and how loudly have they sounded the praises of reason, and exhorted men to *think* for themselves! But it is all gone now! The 'man of genius' has discovered that man is not a 'thinking animal.' Science and philosophy have wrought their wonders without any thought at all; and henceforth men are to feel their way to all knowledge, for they cannot think! Verily if 'A man of genius' had said that he himself, was not a 'thinking animal,' we should not feel disposed to dispute the point with him, but we strongly object to the principle of measuring others by the scanty line of his own stature. We *think* there is truth in that scripture which saith, 'the fool hath said in his heart there is no God.' Reader what do you think? Can you think at all? Or are you an animal that can only *feel*?

I. D. W.

P. S. We beg pardon of 'A man of genius' for insinuating that he cannot *think*. On looking over his article a second time, speaking of the different systems of mental science he says, 'That of Hume comes nearest the truth, still he is *NOT* THINKING deficient.' The dear man does *think* after all. Hence we conclude, that his 'genius' towers above the 'vulgar herd' of men, who are not 'thinking animals.'

I. D. W.

FLATTERING WORDS.—We take the following from the Connecticut Observer, where it appears as an extract from the London Missionary Register. We commend it especially to the attention of the Clerks, and those who write circulars for our Associations and Conventions, as well as to writers, and editors, who give accounts of dedications, ordinations &c. We think, if we examine ourselves, we shall find that we are not altogether free from the improprieties here reprobated. Look and see.

Exceptionable Manner of Reporting some Missionary Meetings.—We notice with pain the manner in which some recent meetings, held in the United States, N. A. are reported; and we here mention the subject, because the evil occasionally discovers itself, though in a less degree, in this country: & we cannot but hope, that, when once set in its proper light, the conductors and reporters of meetings for religious purposes will labor to feel and speak and write in a manner more accordant with the spirit of the Gospel.

In reference to one of the meetings, it is said; 'A very appropriate prayer was offered'—'A Farewell Address was delivered, replete with sound sense, clothed in words that burned'—'One spoke in a chaste and elevated style.' He was 'eloquent and impressive.' Another 'exceeded himself.' 'The choir performed admirably—The hymns were sung with such taste and spirit'—'One produced an electrifying effect.'

Of another meeting, it is said, in reference to one speaker, that 'he addressed the meeting in a calm, dignified, and impressive manner'; of another, that he 'followed in a neat, pertinent speech, replete with Christian philanthropy'; and it is added, of some missionaries about to sail, that they delivered 'chaste and touching addresses. The self-devotion of these young men to the best of causes, the unshaken confidence and trust in God, expressed in firm, unflinching language, awakened

indescribable emotions in all present.' One speaker delivered an eloquent and powerful speech receiving, as it justly merited, the admiration of the crowded auditory. It was, in fact, one of his best efforts.' To crown all, it is added, of an unmarried female, about to embark as a teacher, that she 'was prevailed upon to make a few remarks,' and that her 'moving and pathetic strains melted the hearts of all. It was truly a sublime spectacle, to behold a young lady, of fine education and accomplished manners, sacrificing her prospects in a civilized and polished country—severing the most delicate ties of life for the holy object, the noble satisfaction, of instructing the benighted children of Africa—of directing the young idea how to shoot for this world and for eternity.' The reporter remarks—

'It is not intended to draw any distinction touching the relative merits of the different addresses: they were all of the best style and taste: the very words were spoken as they ought to have been—of the proper number—in the happiest way—and at the precise time: but there were some remarks of the Rev. Mr. Nevin so well conceived, so admirably in point, that we cannot fail to notice them. While the proposition for the fifteen was carrying so handsomely, you gave,' said Mr. N., alluding to the recent expenditure on the balloon ascension, '5000 dollars to see a man go half a mile toward heaven—how much will you give to send a contingent of precious souls all the way to glory?' The effect of this appeal was electric; and without thought, the audience gave a general burst of applause by clapping their hands. The President mildly suggested 'Order!' and, recollecting themselves, the gravity becoming the place was resumed. Surely disorder never appeared so orderly; nor passed off with so fine a grace!

'The distinguished part taken by the choir, in the events of this memorable evening, entitles it to more honorable mention than my feeble pen can give. At any time, and under any circumstances, it is one of the best in this country, to go no further in the circle of comparison. On this occasion, the members caught a full share of the delighted spirit abroad in the assembly, which gave to their performance the most enchanting and enrapturing influence. Never were tones touched more tastefully—never were they felt more effectually.'

But what shall we say to these things? There is still more extravagant eulogium in the report than that which we have quoted. We notice the error with the more seriousness, because these statements appear in the accredited organ of the great society; and though not given with official authority, they cannot appear there without compromising a body, to whose concerns that publication is exclusively devoted.

The writer seems to be a well-designing man, but, surely, he should have been admonished to cherish in his own mind far other thoughts, and to avoid representations which tend to foster vanity, and must be highly offensive to Him who delights only in true humility of spirit.

MAINE CONVENTION.—We are glad to perceive that the 'Maine Universalist Convention,' at its recent meeting, passed a resolution approving the constitution of the United States Convention, and appointing delegates to that body. The cause of Universalism is represented as being highly prosperous in this state. So may it always be, until the North shall give up and the South keep no longer back.

I. D. W.

EPISTOLARY.—We some time since received a letter from an aged friend in Canada, from which we take the liberty to make the following extract.—Our friend will excuse this liberty, and we doubt not that our readers will be benefitted by a perusal of the extract. We have often said that Universalism was the only redeeming angel whose voice can pene-

trate the darkness of infidelity with any prospect of bringing its votaries out, into the light and liberty of the gospel. We know our enemies are clamorous in their cries that Universalism is infidelity, and its professors are in the broad road to scepticism, but it is grateful to us, to be able to meet such slanders with facts. The instance of our aged friend is not a solitary one of the kind, and we pray that many by the instrumentality of our labours may find that there is joy and peace in believing.

I do not know by whom the paper was first sent me, as I have no recollection of ordering the same, but conclude that my worthy friend and brother C. F. LeFevre directed it. Be that as it may I have to observe that the perusal of its pages has given me great satisfaction, and not only so, I have been more than compensated by having it in my power, to put it in the hands of many others who were seeking for that gospel which giveth peace to the believer. Sad experience has taught me to sympathize with those who have been led astray by the creeds of men. I was first of all taught to believe that God from all eternity, had elected a part of the children of men, to be happy in the immortal state, and had reprobated the remainder to unending torments, in consequence of which I became (after taking a superficial view of the gospel of our salvation, and reading under the influence of my education) a confirmed Deist. I am conscious you will not be surprised at this. But I am really astonished for myself that every intelligent man who believes that his Bible teaches, the contradictions that are ascribed to it by our partialist brethren does not throw it to the wind. I called myself a Universalist Deist, as I said, all God's works, bespoke a being of infinite power, and as I thought goodness. From the conclusion that it was as easy for a being of infinite power to be good as evil, and reasoning from analogy, I said, man was of the highest grade of beings we have certain knowledge of, and that his greatest happiness consisted in making others happy, and furthermore it was impossible, (as I believed) for any person, unless his sympathies were chilled by false education, to be as happy in view of misery as he would be in contemplating nothing but happiness. The only difficulty arising from this mode of reasoning, I found in the sufferings of this life. I however soon obtained satisfaction with respect to this, upon the following principle, viz: by ascertaining that suffering in many instances produced our greatest happiness, for instance, hunger, thirst, &c.—this furnished sufficient data to conclude that all present evil would eventually redound to our best good, though at present unseen. I saw in the works of creation infinite wisdom, power, and goodness, and in this belief found greater happiness than what I ever had in any Partialist creed, and it appeared far more reasonable. I am now the husband of an affectionate wife, and have a family of six children whose happiness is as desirable to me as my own. Do not be surprised Brother when I say to you, that I should rather they would all be Deists than to belong to any Partialist church, (as I valued their happiness.) But blessed be God, we are not driven to the barren shores of Deism. I did not find Deism as an anchor to the soul, both sure, and steadfast, and I very much doubt its happy influence on any, though of creeds I would choose the last. God has been pleased in mercy, to call my attention to the words of divine truth. There I find peace to my soul. Instead of meeting with inconsistency, partiality, and cruelty, I find consistency, impartiality and mercy. I find that in doing my duty there is great reward, and that vice & misery, are inseparable. To conclude I am happy to say, the cause of truth is progressing; there are many warm friends to liberal christianity, and others, not a few, that would be glad to see the cause of truth prosper, but are detained from manifesting their sentiments, for fear of being cast out of the popular church, and losing their good names.

NEW WORK—discussion of Universalism.—By the following advertisement, it will be seen that the interesting discussion of the question relative to the final salvation of all men, that has recently been carried on between Dr. E. S. Ely and Br. A. C. Thomas of Philadelphia, through the columns of the 'Philadelphian' and the 'New York Christian Messenger' is about to be published in a book form. We are much gratified with this intelligence, for we have no doubt that, by Universalists, the work will be read, both with pleasure and profit. And if orthodox people can be persuaded, to read it, we are sure that the work will do good; for every candid reader, we are very confident, must perceive, after an attentive perusal, that Dr. Ely's attempt to prove the notion of endless misery is a complete failure.

We have now in press the very interesting controversy between EZRA STILES ELY, D. D. and ABEL C. THOMAS, on the conjoint question—*Is the doctrine of Endless punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?* which has been given through the Messenger and other papers within the twelve or eighteen months past.

The very great degree of interest with which this discussion was received throughout the whole country, and the firm conviction that it is calculated to do great good from the talent enlisted in it, and the amicable spirit in which it was conducted, has induced the Publisher to present it to the public in a neat Book form. It will make a volume of near 300 large 18mo pages, small type, and will contain several new letters (in addition to those already published in our periodicals) from Mr. Thomas, carrying out his affirmative of the question, and comprising the leading proofs of Universalism. The whole forming a very interesting examination of the great question—the final destiny of man—and one, we flatter ourselves, which will be deemed valuable to the community.

The work will be executed in the best manner, on fine paper, fine muslin binding, and retailed at 62 1-2 cents. The customary deduction by the quantity. It will be ready for delivery on or before the first of September.

We purpose having a large quantity of them at Hartford, Conn. during the session of the General Convention. Individuals desirous of obtaining the work in various sections where it is difficult transporting packages, or where there are no Booksellers who would take an interest in circulating them might make up their orders, or signify their wishes to some one who was to be at the Convention, and the books be taken in charge by them on their return. Preachers might look around in their respective parishes and soon learn probably how many would be taken. In this way, they might be put in circulation, very generally, and reach a vast number of places in two or three weeks, where they would not otherwise find their way in many months. Will our ministering and lay brethren who intend to be at Hartford, aid us in thus getting the work before the public?

If it will not be asking too much, our editorial brethren will do us a great favour in giving this notice, or the substance of it, an early insertion, that it may be sufficiently known before individuals leave home for the Convention.

P. PRICE.

NEW PAPER.—We have received the first number of the 'Gospel Banner, and Universalist's family Monitor' published at Augusta Maine, by Wm. A. Drew, and afforded to subscribers at two dollars per annum. It is a large well printed and well filled sheet, which would do honour to any denomination. Br. Drew has been long and favorably known as the editor of the Christian Intelligencer, and having associated with him in the editorial department of the Banner, Brs. Calvin Gardner and George Bates, cannot fail of making it every thing that a Universalist

paper should be. We wish him abundant success.

I. D. W.

CHRISTIAN PILOT.—This paper has passed into the hands of Br. Z. Thompson, as editor and proprietor, and is to be issued at North Yarmouth. The first number of the fourth vol. is before us enlarged and improved in its typographical execution. We hope the Pilot will be well sustained, as we doubt not that it will be found worthy of an extensive patronage.

I. D. W.

Will the editors with whom we exchange send a copy of their papers to each of our offices? We will in exchange if they please send them two copies of our paper.

I. D. W.

ASSOCIATIONS.—The Otsego Association of Universalists met at Hartwick Village, June 24, 1835—delegates were chosen to attend the New York State Convention at its next session—the Otsego county was received into fellowship—a letter of fellowship was granted to Br. W. H. Waggoner, as a minister of the New Testament—ordination was conferred on Br. Lewis Hyatt of Otsego—some other business was done, and the Association adjourned to meet at Richfield Springs, on the 4th Wednesday and following Thursday in June 1836.

The Black River Association met at Mexico, Oswego Co. N. Y. June 17, 1835—delegates were appointed to attend the next session of the Convention of the state of New York—voted to hold an extrasession of the Association at South Champion, or Burrville, Oct. 7, 1835—the Committee of Discipline made a report unfavorable to the moral character and veracity of Br. Wm. Sias: and after hearing the cause of complaint, it was voted 'that he be suspended from his ministerial labors till the extra session in October.'—After some other business, not of general interest, the council adjourned to meet at Watertown, on the 3d Wednesday and Thursday in June 1836.

A Conference of Universalist clergymen will be held at Saratoga Springs on the 2d Wednesday and Thursday inst. Divine services will be attended at the church on each day, morning, afternoon, and evening. Ministering brethren are respectfully requested to attend.

Religious Notices.

Br. Shrigley will preach at Hitchcocksville on the 2d Sunday in Aug. and at Stafford on the 3d in exchange with Br. Willis who will preach at Broad Brook—at Upper Middletown Friday evening Aug. 21—at Durham Saturday evening 22, and at Killingworth on Sunday 23.

There will be preaching at Poquonick on the 2d Sabbath inst.; and at Suffield centre at half past 5 o'clock same day.

Br. J. P. Fuller will preach in Granby on the 3d Sunday inst. and at Simsbury at half past 5 o'clock same day.

Br. R. O. Williams will preach at Millington on the 3d Sunday inst.

Br. I. D. Williamson of Albany will preach in this place (Hartford) next sabbath.

Br. W. A. Stickney will preach in Southington the 1st Sunday in August and a lecture in Meriden at half past 5 o'clock, the same day.

R. O. Williams will preach at Winsted on the 1st Sunday in Aug; at New Hartford at 5 o'clock same day.

Br. W. A. Stickney will preach at New Britain the 2nd Sunday in Aug. at half past 5 o'clock, P. M.

POETRY.

The Resurrection.

BY M. BALLOU.

Original.

Night, sable night, had veiled the future
In impenetrable gloom. Darkness,
Her impervious mantle had hung
Upon the cold borders of the grave,
Friend to friend had given the parting
Hand, and none knew aught that they should see
Each other more, as they went to sleep
In the land of their kindred. Man mourn'd,—
And the question rang of hill to hill
When one did die,—*'shall he live again?'*
The 'babbling echo' only answered
The way-worn pilgrims sad inquiry.
As yet, had no one explored that dark
Recess, to whose shades they were hastening
Fast as the wheels of time could bear them.
'Among the pilgrims whose mortal coil was
Shuffled off, and who life's weary round
Had trod; none of the multitude vast
Their steps had retraced to inform them
Of the strange land to which they were bound.
The mother did lay her first-born in
The tomb, and the deep sigh heav'd her breast,
While the rumbling clouds echoed back the
Last sad farewell to the departed!
And the old man as he tottered by
Did pause at the open grave before
Him, and shrinking, fear to enter there.
To him, the end of being it seemed:
The sad blotting out of existence!
His dim eye he did raise to heaven
And the anxious vacant stare spoke forth
In tones that went up to God—
'Why Almighty power hast thou made me
To chase the phantom of happiness
To this gloomy cell, and here find my
False visions of bliss to end in night?'

Such was man—

Poor miserable homeless wanderer
In a fleeting and unhappy world,
When one did come by God commissioned
Bearing the keys to death's dread portals.
The chains of the grim tyrant were riven
Asunder, and the glittering promise
He bore aloft through his black domains
And stamped on darksome futurity
The bright star of Hope that lit up death's
Dreary abode with the burning words,—
'Life and immortality for man.'

Heaven smiled!

The grim monster with dread terror quaked
And his yawning abode did send forth
Most dismal notes as the triumphant
Shout arose on seraph's pinions far
*'O grave where now thy victory
And vanquished death where is thy sting.'*

Fortune.

BY JAMES HOGG.

I believe that no man with a very large fortune
or estate can be truly happy. It is a strange enigma,
but it is true, that he feels no wants but the
want of happiness in those very blessings which
other men covet. I believe that the nobleman
is happier than his sovereign; I believe that the
farmer is happier than his lord; and I believe
that a truly virtuous servant is the happiest of
all. The principle reason for this seems to be,
that what costs dearest we are sure to estimate
highest. We receive the choicest gifts of Providence
with indifference, unless they are obtained
with difficulty. The sweetest dishes, the
richest wines, the softest beds, cloy the appe-

tite, unless they are attained with some difficulty—
nay only cloy the appetite and fatigue the
senses of him who can always procure them.—
There is infinitely more enjoyment in that state
in which relaxation is festivity, in which the
coarsest food has the seasoning—and in this
rests happiness. Now, in this particular the
poor man has greatly the advantage over the
rich, who has no occasion and is under no obligation
to labor.

He has certain stated periods, after short intervals,
at which his enjoyments return; and they are the sweeter,
that he has labored to procure them. This is happiness
which never cloy, which brings along with it its full
measure of contentment, and which does not distract
its possessor, either by a multitude of objects or by
unsubstantial hopes. A man born to a large fortune has
his relish for enjoyment corrupted from his infancy.
He has no restraints on his pursuits after happiness,
except those which convince him, at the same time,
that it is not to be found. His extensive possessions
only diminish hope, without supplying contentment.
We ought, then, to deliberate calmly and seriously,
whether it would add to our comforts to have every wish
of our hearts gratified as soon as it is formed. Let us
consult our reason and experience, and say whether
disappointment in some things, and expectation in others,
are not necessary ingredients in human happiness.
The more that fortune places us above danger and want,
the less qualified are we to enjoy her favors. Abundance
may increase, but never can remove chagrin and disappointment;
it even makes them more intolerable in proportion
as we might have avoided them, while the ease with
which we may command enjoyment opens to us endless
prospects of pleasure which we can never realize.

UNCOMFORTABLE DOCTRINE.

*Wherefore do ye spend money for that which is not bread,
and your labor for that which satisfieth not?'*
Isa. 55: 2.

How is it possible that the human mind can be
satisfied with partialism? Satisfied? Why it cannot be.
There is a bitter in every cup of its sweetness—
'a cruel bitter,' as the eloquent Saurin expressed it;
and the more men drink of it, the worse do they find
themselves, so far as peace and consolation is concerned.

Smith, in his excellent work on 'Divine Government,'
holds the following language in reference to those who
believe in the doctrine that God has elected some to
eternal life, and reprobated others to everlasting woe.
Let our readers show this extract to their partialist
brethren.

N. H. Star.

'But to those who believe that our heavenly Father
is partial and capricious in his kindness; that he is
the cruel and inexorable tyrant of the great majority
of his creatures; that, by an irrevocable decree, he
doomed them millions of ages before their existence,
to unutterable torments, and that a few only escape
this horrid fate; with affectionate and solemn earnestness
I would say, how can you be happy? How can you
be happy even for yourself? How great are the chances
that you are not in the number of the elect! How
many thousands are passed by! How few are chosen!
How much more probable is it that you are among the
thousands than among the few! Why do you believe
that you are the favorite of heaven? What mark is
engraved on your forehead: what sensations are

peculiar to your heart; what is there in your
dispositions or your conduct by which you have
ascertained the important fact? You think you
are one of the elect. It may be so. But it may
not be so. When the chances are so much against
you, you cannot be certain of any thing. It is, then,
uncertain, whether you are destined to the enjoyment
of unutterable and everlasting pleasure, or to the
endurance of endless and inconceivable torments.
You flatter yourself that the happy portion will be
yours. But men easily flatter themselves. What if
you should be buoying yourself with a delusive
expectation!—When such happiness is at stake,
when such misery impends, and when both are
shrouded in such awful uncertainty, how can you
enjoy a moment's peace?

But supposing that you are perfectly satisfied
with your own condition, are your anxieties
confined to your own welfare, and do you care
only for yourself? Are you a father—or a mother?
Do you love your children, and do you really
think of the doctrines you profess to believe? If
so, how can you possibly be happy? In imagination
I often accompany you into the bosom of your
family. I see your eye rest with anxious fondness
on your smiling babes. I see the tear start to
it. I do not wonder at it. I should be less
surprised did your tears ceaselessly flow, and your
very hearts break. That child of whom you are
so fond, whose innocence affects and whose prattle
delights you, what will be its eternal destiny?
What uncertainty is there! If, when you are in
Abraham's bosom, you should look beyond the
gulf which divides you, and behold it lifting up
its eyes in torments, and imploring you in vain
for a cup of cold water to quench its parched
tongue; if you should know that this state of
dreadful misery will be without end, and that
its sufferings will answer no purpose, would
heaven afford you the least enjoyment? Could
you contemplate with complacency the author of
its misery? Could you surround his throne with
songs of praise, exclaiming in grateful triumph—
'Alleluia, for the Lord God omnipotent reigneth.'

Marriages.

In this city, by the Rev. Mr. Davis, Mr. Daniel W.
Field, of Providence, R. I. to Miss Nancy Curtis,
of Springfield, Mass.

In West Hartford, by Rev. Dr. Perkins, Mr. Amos
P. Holden, of Cincinnati, to Miss Mary J. Goodwin,
of the former place.

Deaths.

In this city, on the 21st ult. Miss Mary Colton, aged
18, daughter of Mr. Rufus Colton.

In Willington, at the residence of her mother, Mrs.
Mary S. Grover, wife of Daniel Grover, of Ellington,
aged 25.

In East Windsor, July 17th Mr. Jeriah Bissell,
aged 84.

In Rome, N. Y. Mr. George Phelps, aged 24, son
of Mr. Noble Phelps of Canton, Ct.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford,
is removed to the building formerly owned and occupied
by Mr. N. Ruggles in Main St. a few rods south
west of the State House square.

The office of the Inquirer and Anchor in Albany
is removed to the room over E. Murdock's store,
directly opposite the Eagle Tavern, South Market
st.